

# 12 GREAT HADITH STUDY LESSONS WITH LIFE APPLICATION

*A Collection and Explanation of  
Twelve Selected Prophetic Ahadith*

*FAISAL AHSANI*

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## **Introduction**

Hadith is Prophet's saying which communicates with time, but are not entangled with the problems of contemporariness. It speaks to the nation, society, rulers, students and even to the community inside kitchen walls. It speaks to all, always. Compilation of Hadith literature is unparallel in human history. It is obligatory on our part to read out them so as to make the new times understand its contents.

This book contains twelve selected sayings of the Prophet having social implications for convenience of hadith learners, text meaning and

explanations of contents are given separately. Each chapter develops through narrations of a suitable story. Words are simple and construction of sentences is lucid.

## **Greet Best When You Meet First**

“Shall I tell you about something, if you do it, you will make love one another? Spread Assalaam among you.”( Muslim)

Adil Rashad and Sanal Andrews became friends in a few days. Both joined for BCA at NIMT Global Institute of Management & Technology, Rajasthan, two weeks ago. Adil and Sanal were roommates and they talked, walked, dined and slept together. For these days Sanal has been observing Adil for a particular reason. He kept it in

his mind, unspoken. But, one day he couldn't help asking him bluntly. 'How could you win these many friends, dear? All you meet seem to be your friend. How did you make it?

Adil got confused about his question because he didn't have that much friends.

How did you come to think so, dear?

You speak to everybody you meet at campus, at hostel, at market, at street and everywhere!!

Adil got the point. With an affable laugh he explained it.

All I speak are not my friends, dear. Nor do I really 'speak', after all. Instead it is a ceremonial greeting as per my religious belief. Whomsoever I

meet, I spell Assalamu Alaikum. It means 'peace be upon you'. Really it is a greeting embedded with prayer. As part of religious observance we are advised to wish this prayer to the believer no matter if he is a friend or stranger. So I do it to everyone I come across.

While they were talking standing on the gateway of college, students came massively back from hostels and restaurants. The lunch break was over and the bell rang. They joined them and rushed to the classroom. After the first period, it was leisure to them as Mr. Harish Chandra Reddy of 'Fundamentals of computers' had gone to Arya School of Management & Information Technology (ASMIT), for presenting a paper in a national seminar. So they moved to the nearby reading hub



named 'Rincon de lectura' situated in the shades of palm trees. Enjoying the gentle breeze of the campus they started discussing Adil's 'Assalamu alaikum'.

We are used to saying good morning or so to our friends. It is used in the classrooms, conferences or official gatherings... We do not think that greeting whomsoever we come across is sacred and creditable. After all it is but a mere greeting and not a prayer. But as per Islamic culture we are told to greet with this prayer the entire believer we meet. Adil put a pause.

Sanal expressed his genuine views: Greeting is greeting. I don't think any difference about that. You say Aslam alaaygum; Some say hello; some others 'good morning'. The Philippines used to say

Magandang Umaga (morning); Magandang Hapon (afternoon); or Magandang Gabi (evening). As for Romanians They tell Buna dimineata! (Good morning!) or Buna ziua! (Good afternoon!) or Buna seara! (Good evening!). We Indians say 'namste'... Ways and words are different. That's all, and no more...

Ok, Sanal .What you said is true. But what I am telling is that the expression Assalamu alaikum is a prayer in the form of greeting and not a mere official or formal wishing. Dear, let me express it. Suppose I am coming from hospital. My father is there in the ventilator in a critical stage struggling for his breath with an oxygen mask. All of my relatives are there shedding tears. You meet me on the way and say good morning!! Is it a good

morning to me, dear? Can I enjoy your wishing? Instead if somebody says Assalamu Alaikum it means 'Almighty may give you peace of mind'. I get peace of mind when my father gets cured. So Assalamu Alaikum means Almighty may save you from that in which you have been snarled.

Or imagine that you yourself come being pick-pocketed. You are worn- out and off mood. If I say good after noon, you may beat me with anger. Instead if I pray for you the meaning goes different. Think, another friend returning from a failed interview, a forth one meets you immediately after accepting a medical reporting of blood cancer, a fifth one whose brother in law has just divorced his sister with her three daughters... I think the prayer Assalamu Alaikum is apposite and appropriate to

all these contexts as well as to all the enjoyable and amusing situations.

Suppose I come back after the function of engagement, or you meet me soon after you got a job appointment order or something. If we give a greeting in the form of prayer, it gets a different meaning. Almighty may shower his bounties in my married life and in your profession, it goes so...As the time was nearing to next period Adil and Andrews moved to the nearest college coffee parlor.

Bidding Salam is encouraged in Islam. When prophet was asked about best practices in our life he replied: "Feeding the hungry and saying salaam to those you know and those you don't know." (Bukhaari and Muslim).

Saying salam to each other will help increase mutual love. The hadith can be read in its full expansion as follows: “You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you about something, if you do it, you will make love one another? Spread salaam (the greeting of peace) among you.” (Muslim).

Salam has short and shorter forms. From the following hadith we get other forms.

A man passed by the Messenger of Allaah while he was sitting with others, and said “As-salaamu ‘alaykum.” The Prophet (PBUH) said, (He will have) ten rewards.” Another man passed by and said “As-Salaamu Alaikum wa Rahmatullaah.” The Prophet (PBUH) said, “[He will have] twenty

rewards” Another man passed by and said “As-Salaamu Alaikum wa Rahmatullaahi wa Barakaatuh.” The Prophet said, “[He will have] thirty rewards.”

When one is greeted with salam, to repay the same is obligatory and he has to give back better than what he got. Holy quran says:

And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in the same way]. Indeed, Allah is ever, over all things, an observant.

Wa Alaikumussalam Warahmathullahi Wa Barakathuhu is the perfect form of greetings.

The power of a welcome word in the first meeting is highly pleasing. So when referring the

heaven, this salaam is specially cited in Holy Quran.

“Then, those that feared their Lord shall be driven in companies into Paradise. When they draw near its gates will be opened, and its keepers will say to them: “Salaamun ‘Alaikum”(Peace be upon you), you have done well. Enter and live in it forever.” (Surah Zumar:73)

May Almighty Allah give chance to us to be greeted thus in the hereafter, Ameen

## **Look Down; Not Up**

Look at those who are inferior to you and don't look at those who are superior to you. For, that is better to you, so as not to underrate the bounties of Almighty Allah. (Saheh Muslim)

Listen to this story first. A man was sitting in a bus bay saddened, frustrated. Asked what happened, he said he owns nothing in this world. While others live luxuriously, put on costly dresses, eat delicious food, sleep on deluxe beds he has but ragged clothes, rotten breads, and worn out sacks. His total complaints were against God who provided him nothing.



The clever passerby asked

"Do you have eyesight?

Yes, said he.

Then, let me pluck one of your eyes! I will give you one lakh as a reward and you can, however, see with the other one?!

He thought a bit. He seemed as though to say yes. But suddenly He burst out:

Nno!!!

"Can you hear? And you have a pair of ears? Please let me slice one. I will pay one lakh and fifty as a reward and you can, nevertheless, hear with the other?"

His answer was the same after a short yet deep contemplation.

"I see, you speak well. Let me cut your tongue from the mid and as you cannot speak any longer I will reward you with two lakhs."

The same was repeated. The bystander continued to count each and every organs of human body both internal and external among which he offered five lakhs for kidney, three lakhs for Pancreas, four lakhs for liver, another four for lungs, six lakhs for heart, seven lakhs for brain and so on. Finally his body was priced nearly to one crore at which he was taken aback, Wou!!!

The next day he was seen happier. His eyes were gleaming with hope. The passerby made him

stand and walked with him to the town where he showed him beggars who were blind, handicapped. Among them some were sick, some were perished and paralyzed. Then he paced towards the back side of a restaurant where he could see one madman fight with dogs and crows to eke out the wastes of what others had.

We identify graces that we enjoy at present, only when we look at those who are devoid of them. There are more things that we cannot say certain. They remain mysterious for long as we don't have measures to get into them. Actually, we are not our creator. Had it been so, we would have designed us in a far better construct with regard to beauty, health, wealth, family, country, time etc. It is evident that people differ from one another in all

these respects no matter they like or dislike.

To be frank, it lies not within our boundary to decide things regarding ourselves. Then, look at others and the whole world. There are differences and disparities among people the rationale of which we cannot understand. Sure, we cannot undo them. Really the super power of Almighty Allah works well behind all these, the microscopic details and underlying principle of which we cannot even guess. Better is to seek the grace of Allah trying to get adapted to the stances where we are placed by Him.

There are two stances before us. The first one is related with worldly affairs. In this earthly life we can at any rate find a person whose life is poorer and more miserable than that of us no matter how

far depressed we are. On the contrary, we can come across a person who is more religious and fervently pious than us no matter how far spiritual and sacred we are and this is the second one. The Hadith provides us with a reasonable stand in this regard. If we accept and apply it in our practical life we would be totally content here and we can assure ultimate success hereafter. Prophet said:

Two things, if both of them are inbuilt in a person Almighty Allah will deem him to be patient and grateful. Given that, a person is devoid of these two things he won't be recorded patient and grateful. Whoever looks at those who are superior to him in spiritual concerns and go after them, and looks at those who are inferior to him in worldly issues and thank God for His grace over the other,

God will consider him patient and grateful.

Conversely, whoever looks at those who are inferior to him in spiritual concerns and looks at those who are superior to him in worldly issues and pitied for what lost to him, Allah will consider him neither patient nor grateful.



## Three Channels

Whoever believes in Allah and the last day, let him speak righteous or be silent; and whoever believes in Allah and the last day, let him honor his neighbor; and whoever believes in Allah and the last day, let him honor his guest. (Bukhari-Muslim)

This Hadith clearly explains three things. We have to keep them in our day to day interaction with the individuals of the society. The first and foremost one is related to our tongue. When we speak something let it be but good and righteous. The better is not to utter anything if it is not so

important in the context. Most bad situations happen due to our over-talk:-we tell something, then somebody reports it, a third one elaborates it, a fourth one counters it, a fifth one defends or interprets it, finally it leads to some breeches in the family or bruises in friendship or so.

Explaining this Hadith Imam Shafi said: If anyone is to speak, let him reflect on his words first. If he perceives no harm, then speak. If he envisions or doubts any harm, let him keep mute."

After you thought well, you do not least visualize any harm and the thing you are to utter is permissible, still, according to Ibn hajr, you have to think twice because even permissible speech sometimes results in dreadful ends. Prophet (S) has given us the warranty of Paradise provided we

guard our tongue. The Hadith quoted by Imam Bukhari reads thus: "Those who guard what is between his jaws and legs, I shall guarantee him paradise."

A man is mainly his heart not mere body. Heart is deeply connected with tongue. Referring to this interconnection, Thwaha Rasool Said: that "The conviction of Allah's servant will not be upright until his heart is straight and his heart will not be straight until his tongue is upright."

This Hadith is inclusive of all the basics of good manners. According to some scholars there are four ahadith that encompass all the social manners among which this one falls. The remaining three are given below:

When one's Islam gets perfected, stays away from what does not concern him.

Don't be angry

Nobody becomes true believer until he loves for his brother, what he loves for himself.

This hadith does not demand unwarranted silence from us at anytime. When we come upon anything unethical we are ordered to react duly. The great Sufi, Imam Qushayree said; to keep silence wherever it is preferable is the attribute of great men whereas to speak boldly whenever time urges is one among the great qualities.

The second thing emphasized in this Hadith is treating one's neighbour. We must treat them gently. A neighbor may be a Muslim, a Hindhu, a

Christian, an unbeliever, an atheist, an enemy, a foreigner, a stranger or a culprit or what else...In the aforesaid hadith, there is no reference of such discrimination. Instead, He told just 'neighbor'.

Our spiritual success lies in the mental contentment and good impression of our neighbor towards us. That is possible only if we are in good terms with him. It means that if a neighbor has got irritated with us our belief lacks perfection. Prophet (s) strongly put this in a Hadith;- The Prophet (PBUH) said, “By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer.” His comrades asked; “Who is that, O Messenger of Allah?” He said, “One whose neighbor does not feel safe from his evil”.

We see in our surroundings certain sorts of people who appear to be extremely pious. They are clean and clear with regard to the religious routines and additional chanting. But they are not polite to neighbors. The story of a lady having the similar conduct was reported to Holy prophet. ‘She is in Hellfire’, replied He. At the same time story of another lady was also reported. She was very moderate in religious practices but was in flowery terms with neighbor. 'She is in Heaven': Said prophet (s).

Prophet (s) described four types of blessings in this worldly life among which He included good neighbor as a source of happiness. "Four things contribute to happiness: a righteous wife, a spacious home, an upright neighbor and a

comfortable vehicle. And four things contribute to misery: A wicked wife, a bad neighbor, a cramped home and an uncomfortable vehicle."

The last one but not least, referred in this hadith is the importance of hospitality towards guests. In the modern hectic busy life, visiting friends and relatives seems to be infrequent. Nobody has time left waste. Prophet Muhammad (s) has given importance not only for visiting others but also treating guests with grand hospitality. It was prophet's (s) habit to welcome and entertain guests warmly and generously even before his prophethood.

It can be perceived from the consoling statements of Khadeeja(r) when He was shocked to receive the revelation (wa-hy) for the first time and

feared some dangers falling upon him. At that time, Khadeeja ( r) replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.

Sometimes, entertaining guests may inflict some difficulties upon us. We may suffer from lack of spacious dwelling, shortage of money, scarcity of home needs, insufficiency of accommodating provisions or even dearth of ample eatables. At all these eventualities, one has to undergo miseries and hardships for the cause of his guest. We can be proud that Muslim community stands distinguished in hospitality even though our community draws different sorts of shame and



disgrace in some other fields. Some non-Muslim friends have appreciated our excellent modes of hospitality as compared to what they felt in some other communities. Our greatest Head prophet (s) can be credited for this reputation.

We belong to Millath ibrahimiyya: (Ibrahimee Tradition) and prophet Ibrahim was a gear entertainer of guests. On one occasion as per the Quranic account, three angels came whom prophet Ibrahim welcomed and immediately served them a roasted calf. Holy Quran says: “Has the story reached you, of the honoured guests of Ibrahim? When they came in to him and said: ‘Salam, (peace be upon you)!’ He answered: ‘Salam, (peace be upon you),’ and said: ‘You are a group unknown to me.’ Then he turned to his household, and brought

out a roasted calf (as the property of Ibrahim. And placed it before them, (saying): ‘Will you not eat?

The verse from the Quran is an example of how Ibrahim (as), entertained his guests. He reciprocated their salutation, even when they were strangers to him. Furthermore, Ibrahim (as) hurriedly served meal without asking. The meal consisted of the best he could offer. Once the meal was ready, he placed it close to them and refrained from ordering them to eat; instead, subtly invited them to partake in the meal.

A person is not allowed to be another's guest with a life- long validity! Eh? Definitely, it will bring inflictions. Too much of anything is good for nothing. The total span of treating a guest is three days. So we have to supply the best food, the best

drink and the best provision for one day. In the remaining two days or three days as per the difference in the interpretation of Hadith normality in everything can be opted. Beyond that, if he stays, it can be considered charity.

The hadith bearing this content reads thus: "Whoever believes in Allah and the last day should honor his neighbor. And whoever believes in Allah and the Last Day should honor his guest and give him his due." It was asked, "Messenger of Allah, what is his due?" He said, "His due is a day and, and he should entertain his guest for three days. Whatever exceeds that is charity for him.

It is the duty of guest to read and consider the situations of his host. If he is in trouble don't visit without prior information, don't burden him with

higher hopes. If he finds that his host is in utter misery, the better is to quit the nest. We can read a hadith in this regard:-

Treating a guest is three days, and utmost kindness and courtesy is for a day and a night. It is not permissible for a Muslim to stay with his brother until he makes him sinful. They said: Messenger of Allah, how he would make him sinful? He said: He stays long with him that nothing is left with him to entertain him.

Islamic history narrates the story of noble followers of the Prophet (Sahaba Kiram) who took harder efforts to entertain guests. One day a guest arrived at the abode of prophet (s). Regretfully, nothing edible was there to offer to the guest. So prophet asked to his companions-who can entertain

this guest tonight? One of the Anwari companion consented that he would.

When he went home with guest and asked his wife about the items of supper she said there is but what she kept for kids, nothing more. He told her to make children sleep by telling this and that. When you supply the food, put out the light and let us pretend as though we eat. Thus, that family was totally starving throughout that night while the guest had a medium feast. In the morning Prophet said Allah got amazed to see how you entertained your guest. It is told that Abu Thwalha (r) was that companion who donated the most valuable and the most beloved plantation of Bairuha situated in the heart of Madina city to Prophet (s).

This hadith is in the tone of a conditional

clause of 'whoever believes in Allah...' It does not mean that if you do not believe, you can have other alternatives. It is as though we say if you intend good health, have nutritious food, do physical exercises and take enough rest. It means both are essential. The same is the case of belief in Allah and these social manners.



## Good Business And Bad Business

The extremely honest merchant would be ranked with prophets, the truthful ones, the martyrs and pious people. (Baihaqi)

A close friend shared one of his bitter experiences that he had had at a fish market, last month. As he had to entertain some guests that day, he was hectic busy with purchasing this and that in the market. In the meantime he bought two k.g. Pomfret. The Fish was fresh, shiny and silvery in appearance. But once he reached home and wife

started cleaning it a foul smell spread around. Yes, fish was utterly rotten. He turned almost, bewildered, frantic and panicky. Neither can he offer decomposed dead body of Pomfret to his friends nor had he something better alternative at his home to cater to his guests! Lost both money and mental contentment he was driven almost mad.

Business has got unprecedented coverage these days. Not only traditional traders and conventional merchants but also almost all sophisticated members of our society including doctors, engineers, advocates, teachers and professors play a part in any sort of business investing directly or indirectly. Miscellaneous brands of business get its birth as a result. Education and medication have

turned to be business hubs. Exploitation and adulteration are rampant everywhere. Price hike suffocates the general public. Sand, land, river, even drinking water is sold and resold. It is predicted that the third world war would be for water. We can forecast that the fourth world war would be for air. Even jam-packed fresh air will be displayed in hyper markets soon.

When we talk about business ethics these backgrounds creep to our minds. As per the teaching of prophet (s) trade and commerce is not only a means of hoarding material wealth but a way through which spiritual salvation can be attained. In Islam, earning money is not despised. Nor does it draw a border line up to which one can have his maximum accumulation of possessions. But one

thing is sturdily directed and sternly restricted. It should be free from all sorts of exploitation and corruption.

The above said Hadith makes clear that a merchant who turned to be so truthful as to be addressed 'swadooq' will be with great men in the world hereafter. Really it is an admiration as well as a promise to merchants. Again prophet (s) has given the offer of being in the celestial shadow of Arsh in the hottest Day of Judgment.

We make money mainly for having bread for us and our children. So what we take to our inside, what becomes a part and parcel of our body should be pure, nice and fine in substance and its earning. Holy Quran and Hadiths strongly despise eating things earned through foul ways. "Oh you who

believe! Eat not up your property among yourselves unjustly but it be a trade amongst you, by mutual consent and do not kill your selves (nor kill one another). Surely Allah is most merciful to you”

O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship

Prophet (s) promise has alarmed us against eating unlawful things. If we do so the entire flesh of our body will become absolute haram. Such a body is more tagged on hellfire. The hadith carrying this message reads thus:

Again, if we used to take unlawful food our prayers won't be answered accordingly. Prophet (s) said to Sa-ad (r) to make his food good and lawful

so that his entreaties to Alaah will be better reciprocated.

“O Sa'd! Purify your food, your supplication will be accepted. By the one in whose hand lays the life of Muhammad, surely a servant places a crumb of Haram in his stomach (and as a result) forty days of worship will not be accepted from him.”

Prophet (s) regretfully gives the account of a person who travels long, wears ragged clothes and keeps on praying and pleading but all produce no avail. Why? He eats, drinks and wears nothing but Haram. See the hadith:

The Messenger (saw) mentioned the case of a man who, having journeyed far, is disheveled and dusty and who spreads out his hands to the sky

[saying]: "O Lord! O Lord!" While his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished unlawfully, so how can he be answered?"

Prophet (s) warns us to be vigilant in a time when people don't care their earnings good or bad. The speech is highly emphatic;

"There will come a time upon the people in which a person will not care from where he receives his wealth, either lawfully or unlawfully."

Can we not doubt it?

Considering what we see and feel around us in the light of these holy words we can doubt that we live in or nearer to that cursed time foretold by Prophet(s). The Muslim community worldwide is in

the boiler of blazing issues. We pray and plead individually and in groups. But fewer of them are felt answered. The answer is clear to everyone. Muslims who want to be official ambassador of Islam through their actions, interactions and transactions warped to be of greedy absorbers of material assets no matter fair or foul. So we have to rush back to a sacred business culture where Islam is scented throughout, because not words but deeds can penetrate to the bottom of hearts. There is poignant proverb in Arabic i.e

The language of deeds is more communicative than the language of words. So, at the outset we want to be free from usury. It is the overall cancer of modern economy where the rich becomes richer and the poor poorer. Islam vehemently despises



shylockism; - 'money lending in terms of interest'. In a hadith prophet (s) admires a merchant who is free from certain vices. The comprehensive Hadith reads thus:

The finest job is the job of traders who won't tell lies when they speak, not cheat once they give word, not breach once they make an agreement, not frown on once they buy, not praise exceedingly, not postpone if they are to pay, not disturb if they have to get. Try to count and recount the qualities of a businessman in Islamic concept. But the same Prophet has disdained the wicked traders. A vital hadith is quoted by a prominent Swahabi. Ismaeel bin Ubaid Quotes: -

He set out with Messenger of Allah (s) to the prayer hall and he saw the people busy with

business. He said: 'O mob of traders!' and they replied to the Messenger of Allah (S.A.) turning their necks and their gazes towards him, and he said: certainly the merchants will be resurrected on the Day of judgment with the wicked, except the one who has Taqwa and who did good deeds and stood truthful.

Our beloved Prophet (s) is a role model of a good business man as well. He had had many business trips to different and remote areas. The great lady of Arabia, Khadija has been running her businesses outsourcing others. But most of them cheated her as it was a common code of conduct of the then Arabia. But finally she identified the unique personality of a youth living in her country side whose pet name was Al ameen, the truthful. He

taught his country folk how one can be adept in commerce even when he sticks himself firmly to truth and honesty.

He didn't become part of any sort of cheating in business. If he happened to see malpractices he would react at once. One day he was walking through the city of Madina. Then He came upon a dealer selling dates, and upon placing his finger into the pot containing it, he found that it was wet under the top layer. He asked 'what is this, O vendor of this food?' His response was 'the rain has damaged it'. So he said then why don't you place it at the top of this food so that the people may see? Whoever cheats us is not one of us. Oh Muslim Merchants all over the world, Close your eyes. Reflect deeply on your own business. Imagine our

prophet the Great, comes and tests the interior layer of our business, how many of us can remain being one among us?

## Passions And Aversions

The Hellfire is veiled by passion s, while  
Paradise is veiled by aversions

(Bukhari & Muslim)

Zayan Ahmad loves his mother very much. Whatever he gets, he will keep a piece of it for her. When he was studying at nursery school, quite often he used to bring a piece of chocolate bar bitten by him and kept for his beloved mom. Grown up to a Degree student, he started disgusting her for two reasons. Firstly, her usual habit of waking him up for Fajr Namaz in the frosty morning. He then used to struggle with her covering himself under

the wrinkles of blanket. Secondly, He has taken membership in the recently registered club named “Fiends’ friends”. They design different sorts of amusement events, dance and music nights, and mid-night party known as ‘beast feast’. Mother stands in his way amassing his revulsions because she deeply loves him, Hhaum!!!

Everyone strives for success in life and nobody prefers bad doom. The hardships one is to undergo while moving towards his end depend upon the standard of his destination. In Islamic perspective the best resting place is Paradise and the worst is Hell. The former is the most loathsome and the latter is the most graceful. There is a drape between the seeker and his goal.

Here two targets and two blockades are



described in the hadith. One is hellfire. Between him and hell does stand a curtain. It is nothing but his own passions. It means if he removes the hindrance by satiating them he can thoroughly reach hell. Conversely, paradise is blocked by distasteful deeds. If one is determined to crush this barrier by strictly following and patiently adhering to them he can arrive at paradise.

Man is the mixture of both good and bad. There are two conflicting forces within a man. One is Angelic while the other is Satanic. The Angelic feature always insists him to go upward whereas the satanic one to go down. In a hadith this fact is evidently stated:-

"Indeed the Shaitan has an effect on the son of Adam, and the angel also has an effect. As for the

Shaitan, it is by threatening evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds that, let him know that it is from Allah, and let him praise Allah for it. Whoever finds the other then let him seek refuge with Allah from the Shaitan the cursed. Then recited: Shaitan threatens you with poverty and orders you to commit Fahisha (2:268)."

Exiled from Paradise due to his mischief, Satan begged for a boon from almighty Allah which was granted. He is pompous in having that. Quran echoes his arrogance in the following lines.

Satan said: "By Your Might, I will, of course, mislead them all, except Your sincere slaves from among them.

So, Satan who was banished from the paradise resides right now not somewhere in the extra terrestrial world but with and within ourselves. A hadith reminds that Satan runs wherever blood circulates

If we give prime importance to our physical body, no doubt, Satan will colonize there. Body always urges for eating, drinking and love making etc. It is like a horse. If we let it free it will go out of control. As a result engine will decide the course of journey and the driver becomes good for nothing. The most beautiful Qaseeda Burda illustrates superbly how and how not the 'horse of self' can be put in control:

Who is there to restrain my unruly -self from  
its defiance?

Just as mutinous horses are restrained by  
resins.

Do not try, through sinning, to subdue sensual  
desires.

Verily food only increases corporeal desires.

Now the Emperor poet of prophetic admiration  
switches over to the comparison of the self with a  
fed baby.

The self is like baby when breastfed.

Loves suckling but when you wean it, will stop.

Then stop its inclinations and beware that it  
does not overpower you.

Verily lust whenever it overpowers (it will) kill

or maim (your character).

For you know well the deception of (such) an enemy or a wise (person).

These striking lines written as an appraisal of Prophet Muhammad (s) colorfully clarify the importance of ignoring cravings and yearnings of this earthly life. They are written totally documenting on Quran and Hadith.

## **The Heaven-dog, The Hell-cat**

While a man was walking along the way, he felt intensely thirsty. Having come across a well he went down and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This dog is suffering from the same trouble as that of mine. So he went down the well, filled his shoe with water, caught hold of it with his teeth and climbed up and watered the Dog. Allah thanked him for his (good) deed and forgave him.' The people asked, "O Messenger of Allah! Is there a reward for us in

serving animals?" He replied, "Yes, there is a reward for serving anything having watery liver (any living creature).

Ajeer Anshad was a reckless boy. Though he sets out at sharp time in the morning from home, rarely did he reach the school. His delight was in wandering here and there. He didn't have any specific goal in his life. Catching fishes for fun sake was his ecstasy. When they quaver from his hold he was feeling elated. Once they die he will throw them out to moorlands. He was very astute in throwing stones. The moment he sees a dog, or cat he will throw stone to them. Many a birds has he thrown and killed ruthlessly.

His mom was coming back from field last Wednesday. The time was nearing to nightfall. A

sharp piece of broken glass pierced into her right foot and she was hospitalized accordingly. Even when she was groaning with pain he couldn't understand the language of pain.

But now he really feels and tastes not only the language but also the very grammar of wounding. He was rushing to hospital with Tiffin. His bike collided to an electric post while he was attempting to overtake an oil tanker. His leg was broken and some veins were cut. There were fractures in left hand too. In his forehead is a slight crack. After three surgeries, now he rests almost motionless devouring different versions of pain and hurt. Lying in the hospital bed, may he be thinking about dogs and birds whom he wounded, I don't know!

In the hadith the significance of honoring a dog

is colorfully depicted. Here dog represents an extreme end in the sense that if we help a creature out of which we profit something, its logic is clear. But, here, dog is a scanty creature, a living source of najas as per Islamic law of Shariah. If it licks a vessel or part of our body we have to wash it seven times, the last one being with pure mud. Furthermore, dogs are not allowed within Muslim homes as holy angels don't enter there. Still, the identity of a dog as one of the humble creature of Almighty Allah has to be conceded. We shouldn't whip, kick, nor pain them for no cause.

Feel the story of the man in Hadith. He has given just a cup of drinking water for a vagrant dog. As a result Allah has forgiven all of his sins and offered Paradise. In another Hadith similar incident

has been reported to have done by a prostitute. Her entire transgressions have been forgiven for giving 'a shoe of water' to a najas creature. Conversely, a lady has been reported to be pushed at Hellfire for fastening a cat without letting it to have its food. So the food of thought in this Hadith is, if we are advised to honor even a tramp dog How much we should take care of other pet animals as Allah has made them for the benefit of man...

Man is the monarch of this earth: - agreed! But he has to interact with other fellow-creatures warmly. Really some other animals are stronger, faster, taller, bigger, weightier and mightier than man. All of these keep a social structure of their own. Allah says: 'There is no beast on earth, nor bird which flieth with its wings, but they are



societies like you - unto the Lord shall they return.'

It implies that a society in its totality enjoys a massive force rather than individual members. Still man could overrule the entire animal world only with one special attribute;-intelligence. This attribute is not acquired by man but is granted by Allah almighty. Allah created all the animal creatures for the benefit of man. Hence he has to take care of them compassionately and with mercy. They are mute to an extent and are helpless in most of the cases. So we should take an added concern. Denoting to this fact Holy Quran said:

And the cattle, He has created them for you. You have in them warm clothing and (other) advantages, and of them you eat. And therein is beauty for you, when you drive them back (home)

and when you send them out (to pasture). And they carry your heavy loads to regions which you could not reach but with great distress to yourselves. Surely your Lord is Compassionate, Merciful. And (He made) horses and mules and asses that you might ride upon them and as an ornament. And He creates what you know not.” (Quran 16:5-8)

Man has to learn much from animal world.  
Quran says

Allah has remarked names of different animals and birds at various places. It includes the she-camel of Hazarath Saleh(a), the Ant and wood-cramber of Hazrath Sulaiman(a), the fish of hazrath Yunus (a), the cattle of Hazrath dawud (a), the bird of Hazrath Ibrahim (a) the ass of a pious man and fly, spider, dog etc..

Sorrowful is the scene that we encounter in our day today life. Cattle are carried in swift running Lorries, their legs and necks closely tied up. Birds, rabbits and monkeys are kept in constricted cages. Grown up people, for mere fun, make oxes and birds fight to death. Wanton boys kill flies for their sport. Anything of this sort is not allowed in Islam.

Prophet Muhammad (s) was a haven to many creatures of Allah. When Rasool was walking through the orchid of an Answare he could see a camel, extremely tensed with hunger. He patted it on the hump and the base of its head and it quieted down.

He asked" Whose is this?"

The Answare youth stepped in and said "it is

mine".

Don't you fear Allah in the case of this beast? It complained to me that you starve it and put it to toil."

There are lots of incidents reported in history that many animals approached Rasool with a complaining countenance.

We argue that we are the intelligent creatures. But some of our actions announce that unintelligent cattle are far better and we are inferior to them. We kill our fellow beings for trivial purposes. Lucky that animals cannot read. If they go through our news papers, they might be ashamed at so-called thinking homosapians, Veview!!!

## Luxury With Charity Funds!

"Many people embezzle (transact wrongfully) Allah's Property. These people will be cast in Hell on the Day of Resurrection". (Bukhari)

Eijaz Murad Called me on my cell phone and told me to reach ICC (Islamic Charity Chamber) sharp at 9' clock without fail. His tone was a little bit sober. More, I myself was cast to confusion because the regular meeting of the Trust was held four days ago and the next meet was scheduled to be held on 6th June. As there are 17 days still for

the next get-together, why an emergency meet?

Our Trust has been vigilantly working for the last six years. The entire project was for the amelioration of the society. Educational service centre, Medical service, Interest-free Islamic microfinance, Free Ambulance service, Scholarship for Shariah:, Dawah:, and Hifzul Quran students as well as for professional students from poorer background. These ventures and missions were put into practice at piecemeal and were wholeheartedly accepted by the society. The supporters and devotees working abroad really helped our dreams materialize by their unreserved financial assistance. Akram Bhai was the Office Chief from the very launch and he has been rendering sincere service painstakingly and with utmost scrupulousness.

With his moving to Malasia for a business settlement, his cousin Afthab Rahman was appointed as the office bearer. Within eight months things went more flourishing and some more packages were tagged on like 'aged and widow pension scheme', shopping complex near city bus bay... But in the most recent auditing some unprecedented financial irregularities were reported. Afthu cleared things telling that new schemes and price hike in general added the downfall of finance. But these things were not so believable to Haroon Javad, the office clerk. He was skeptic of the new office bearer and hence, he has been keeping a microscopic eye on him. Afthab was reported to have switched over to a luxurious life after holding the post. Javed found out all the malpractices and manipulations in the office

accounts. When Afthab was caught; he became breathless and speechless, and at last confessed his corruptions.

When we draw on public property, working as its custodian we have to pay special caution. The way of discharging our duties will be observed by Almighty allahh and all of us will be questioned as regards them. A hadith makes it clear that all of us are shepherds and each of us is responsible for our flock. A man is the shepherd of the people of his house and he is responsible. A woman is the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his flock.

So, always keep an eye on whether a small penny is disproportionately consumed by us. If you



are the office bearer on salary mode you can have it along with other necessary provisions allowed as per the job terms. Never surpass the borderlines of thriftiness. By no means, get inclined to extravagance and lavishness with public fund. What we see and hear in the current world is regretful news and apologetic reports of corruptions. Most political leaders, government officials and public servants are alleged to be corrupt.

The Hadith clearly warns those persons who are working in social, cultural and moral Trusts and organizations especially when dealing with financial transactions. Likewise those who discharge their services to mosques, religious institutions, Mahallu Committees and Jama-th Trusts have to take additional care as regards to monetary dealings.

Unlawful earnings will be a cause for ache and agony on the day of Resurrection. There are several Hadiths reminding the same.

Once The Prophet (PBUH) appointed a man from the family of Al-Azd named Ibn Lutbiyyah as collector of Zakat. When the employee returned he said: "(O Prophet (PBUH)! This is for you and this is mine because it was presented to me as gift." Messenger of Allah (PBUH) rose to the platform and praised Allah and extolled Him. Then he said, "I employ a man to do a job and he comes and says: 'This is for you and this has been presented to me as gift'? Why did he not remain in the house of his father or the house of his mother and see whether gifts will be given to him or not? By Allah in Whose Hand is the life of Muhammad, if any one of you



took anything wrongfully, he will bring it on the Day of Resurrection, carrying it on (his back), I will not recognize anyone of you, on the Day of Resurrection with a grunting camel, or a bellowing cow, or a bleating ewe." Then he raised his hands till we could see the whiteness of his armpits. Then he said thrice, ``O Allah ! have I conveyed (Your Commandments)".

We are not allowed to be silent and remain passive when we see and witness corrupt practices. Instead we are to protest against it and dismiss the accused or resort to necessary actions. One Hadith describes clearly: The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their

seats in a boat. Some of them got seats in the upper part, and the others in the lower.

When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe'. This Hadith is clear warning to those so-called tolerant mediators who put up with all sorts of malpractices and ill-dealings.

## The Truth Teller And The Arch-Liar

“Verily, truthfulness leads to righteousness and righteousness leads to Paradise. A man may speak the truth until he is entitled as ‘the truthful’. Verily, falsehood leads to impiety and impiety leads to the Hellfire. A man may tell lies until he is registered as the ‘arch liar’.” (Bukhari-Muslim)

Listen to the story of Matilda. She was a lovely girl. She was fond of telling lies. She was living with her Aunt. One day when she was alone at home she phoned ‘London’s Noble Fir-Brigade’

and told them that her Aunt’s house was burning with flames. The Brigade came to the rescue with water hoses to extinguish. They were trying hard to save them and hence they did this and that, wandered here and there seeking the source of fire.

But finally they were convinced that there was no fire at all. In fact they were cheated. The same was repeated for two times. But there was a time the house caught on fire when Matilda was alone. She cried aloud fire! Fire!! Fire!!! But whoever heard her sound neglected it and nobody stood for help. She was burnt alive and the house was totally swallowed by draconic flames.

One day a man came to the prophet Muhammad (S) and said, "Oh prophet of Allah, I have many bad habits. Which one of them should I

give up first?" The prophet replied, "Stop telling lies first and always speak truth". The man promised to do so and returned home.

At night the man was about to go out for stealing as usual. The moment he was to go out, he thought for a moment about the promise he had had with the prophet. If tomorrow the prophet asks me where have I been, what shall I say? Can I say that I went out for stealing? If I reveal it, everyone will start hating me and calling me a thief. I would be, moreover, punished for stealing. So the man decided not to steal that night, and gave up the bad habit, gradually.

Next day, he felt like having liquor, when he was about to do so, he said to himself, "What shall I say to the prophet if he asks me what did I do

during the day? I cannot tell a lie, and if I speak the truth people will abhor me, because a Muslim is not allowed to have wine." And so he gave it up. In this way, whenever the man thought of doing something sinful or immoral he remembered his swearing to tell the truth at all times. One by one, he gave up all his evil habits and became an exemplary and sanctified man.

Telling lies is, for someone, a pastime. They tell it for reason and for no reason. But there are some great men who won't tell lies even if their life is on stake. Prophet Muhammad (PBUH) never told a lie in his life even for a joke. So he was known Al-Ameen. The whole Arabia has unanimously agreed that Muhammad won't tell a lie and he is the 'truth teller'. There are many incidents which prove the

consensus of Arabia about prophet's truthfulness. When prophet wished to proclaim his mission of Thouheed, he called all of them at a mountain. He asked them 'If I were to tell you that the enemy is going to attack you in the morning or in the evening, would you not believe me? They said: Indeed, we would believe you and we have so far experienced nothing but truth from you.

Likewise his fame for truth was publicly promulgated in the royal court of Caesar. Prophet (PBUH) sent letters to mighty Kings of the world among whom was Caesar of the Byzantine Empire, inviting them to Islam. On getting such a letter Caesar started seeking about the source of this letter. He really wanted to know who this prophet is. It was the time that the king was searching a

person from whom information about messenger of God can be attained. Incidentally, it was the time that Abu Sufian doing some business with some of his friends in Syria.

Abu Sufiyan, later on, after embracing Islam reveals that "The envoy of Caesar found us in a part of Syria, and he took me and my companions to Jerusalem. There we were brought to Caesar, who was sitting at his majestic court, his crown on his head, around him the grandees of Byzantium" The king asked several questions about prophet and Islam. Among them one question was; 'Did you suppose him having told lies before?' I said, 'No.' The question itself warranties special notice because the question is not 'does he tell lies', but do anybody of you assume him telling lies?



Similarly we know very well the story of Sheikh Muhyuddin Jilani who bluntly told the truth to robbers. He was moving to Bagdad seeking education. When he was to set out his mother gave him a valuable advice; ‘whenever you speak, speak the truth only. Remember that Prophet Muhammad (PBUH) said, ‘Truth is Salvation.’ You can save yourself from great worry by telling the truth. Truth will save your life’. On the way, the caravan was plundered by highway robbers. One of the robbers turned to Abdul Khader and asked ‘Is there anything with you?

Yes, I have forty Ashrafis (gold coins) said he.

The robber turned red with anger.

Are you insulting me?

No, never. You can see it here under my armpit. The boy answered as he pointed to the lining in his sleeve. My mother sewed them inside my coat.

They were deeply moved. They bent their heads and begged forgiveness.

See, when one child holds the truth abreast he can not only save his life but he changes others to goodness.

“If an offense comes out of truth, better is it that the offense comes than that the truth be concealed.”

— Thomas Hardy, Tess of the D'Urbervilles



## Does Something Not Waver In Your Mind?

Righteousness is to have good character and sin is what annoys you in your heart and what you dislike people to know about.  
(Muslim)

Rafeequl Hasan is the only colleague who speaks something to Nadirshah. Both of them study at Ninth standard. Nobody except Rafeeqe who is the star of the class and is loved by everyone, has the least friendly touch with Nadirsha. If he also deserts him Shah will be absolutely out of track. He

keeps a disdainful attitude towards his friends. He sneers and mocks at them. Quite often he pocks fun at his teachers as well.

Never does he help anybody. If asked anything his reply will be egotistical. Missing of money and instruments was reported many a time in the classroom and none but Nadirsha was caught by the Headmaster. During the time he pilfers something, he again and again looks front and back, right and left fearing that somebody peeps at him and then a dum...dum... dum...sound can be heard from his heart. He stealthily revealed all these to Rafeeqe a day.

This Hadith brightly clarifies what is good and what is evil naturally and genuinely. Man is a social animal. As such, he cannot lead a life totally

aloof from the cross currents of the society. Only if each individual of a society works and interacts well, a smooth society can be had. The goodness of an individual is far reflected when he mingles with other members of the society.

In the aforementioned Hadith, it is explicitly stated that if anybody wants to know what is good, it is nothing but 'good character'. The hadith signifies that 'good character' needs no further definition as it is known to everybody. We can, however, discern some of its dimensions and particulars from related hadiths.

a) Definitely, the most perfect believers are those who have most handsome characters and who are the kindest to their family.

b) Nothing is weightier in the scale of the believer on the Day of Resurrection than his good character.

c) The most perfect believers are those having the best character, and the best of you are the best in behavior to their women

d) Verily, the believer may reach through his good character the status of one who regularly fasts and prays at night

e) I guarantee a house on the outskirts of Paradise for he who leaves arguing even if he is right, and a house in the middle of Paradise for he who leaves lying even when joking, and a house in the highest part of Paradise for he who makes his character excellent.

f) Verily, the most beloved and nearest to my gathering on the Day of Resurrection are those of you with the best character, and verily the most hated of you to me and the furthest away from me on the Day of Resurrection will be the pompous, the extravagant, and the pretentious.

g) Shall I tell you about the most beloved of you to me and the closest to my assembly on the Day of Resurrection? "Those with the best character"

Coming to evil, two types of marks are referred in the Hadith-the one is interior and the other is exterior. During the time one is to commit a sin, a scratch of annoyance is felt somewhere in his heart. This is because that there lie some spots of virtue, goodness and gentleness in him. Otherwise he won't feel any annoyance. The hard hearted men do

not hesitate to do any sort of brutalities, offenses and sins. To them prophet (s) said: if you feel no shame, then do as you wish.

This Haedeeth implies that there is a natural instinct in everyone to discrete good and evil. When one is getting ready to commit a sin his mind would be wavering with a prick of conscious. But it varies from person to person. Supremacy of devilish forces within an individual, differences in the attitude of morality and cultural disparities and similar variables influence this at large. Still, there is natural instinct in everyone. Holy Quran comments on this: - Therefore, you shall devote yourself to this religion turning from all other ones. Such is the natural instinct placed into the people by Allah

In a hadith qudsi Prophet (s) says: - I have

created my entire servants with a natural inclination towards virtue but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them.

The time we born, we were absolutely free. In that pure and untainted status our ins and outs were gardens of virtues and values. But later on our circumstances induced us to be altered. A Hadith unambiguously speaks out this: - “No one is born except upon natural instinct, and then his parents turn him into a Jew or Christian or Magian

The issue of instinct is not to be proven by religious texts. Instead it is instinctively palpable to everyone the degree of which relies on the inner force of each one. Here we have a world famous poet of nature lamenting the loss of his divine-like

gleam he enjoyed in his infancy.

Whither is fled the visionary gleam?  
Where is it now, the glory and the dream?  
Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home  
Heaven lies about us in our infancy!



**-William Wordsworth,**

Ode on intimations of immortality from  
recollections of early childhood

Interference of instinct

The second part of Hadith gives added importance to instinct. The instinct of individual is standardized with that of a group. One's character will be decided good or bad by society. Likewise, sin can also be verified considering the views of society. That is why, a criterion as to whether 'he hates for people to know about it' is suggested in the Hadith. The implication is that if it is a bad deed, people will hate it. So it is a sin and hence he ought to keep away.

Islam is a religion of natural appeal. So it

acknowledges virtues and values, ethics and morals which cultured societies and civilized groups practice in their life. There is a particular set of values which are conceded by the global community irrespective of religion, nationality, culture. Secular groups, even strong atheists and agnostics do accept them. Still, this cannot be a standard criterion at all times because there may be slight adjustments attributable to region and trait or minor modifications demanded by the time.

The classical example can be homosexuality. Some sects legalize the practice whereas some other strongly prohibits it considering it to be anti-natural. Again, some group who opposed formerly starts arguing in favor of it. This is the case with pre-marital sexuality as well. All these connote that



this cannot be a reliable measure of good and evil. So we need a global value framework revealed from super human domain. These things are compactly put in the aforementioned verse of holy Quran. Let us read it once more:

Therefore, you shall devote to the upright religion. It is harmonious with the nature which God has designed for people. The design of God cannot be altered. Thus is the upright religion, but many people do not know. -Holy Quran-30:30

The difference between the general code of life practiced by the public before and after the divine revelation is transparently clear from the speech done by jafr bin Abee thalib in the presence of king Najjashi of Ethiopia. 'We were a people of ignorance (Jahiliyyah), worshipping idols, eating

the meat of dead animals, committing vice, cutting relations with kith and kin and treating our neighbors wrongly. The strong among us used to ravage the weak. These evil conditions persisted with us, until Allah sent us a messenger from among ourselves, one whose family history and lineage, truthfulness, honesty and chastity are well known to us.

He called us to Allah and to attest to His Oneness and worship Him Alone and abandon what we, as well as, our forefathers used to worship instead of Him – of stones and idols. He also commanded us to be truthful when we speak; give back whatever is entrusted on us to their rightful owners, keep relations with kindred, and to be good neighbors. He also commanded us to avoid all types

of vice, bloodshed, sins of all kinds, saying falsehood, eating up orphan's property and spreading false accusations against chaste women. He commanded us to worship Allah Alone and to avoid associating anything or anyone with Him in worship. He commanded us to pray, give charity and fast.

So the hadith does not give consent to do any offense if any annoyance does not harm his heart when he is about to do. Instead, many factors have to be considered well. The spiritual standard of individual as well as society play decisive role in this regard.

Both good and bad lie inseparably interwoven. In a world of confusion and chaos we have to resort to safer courses of action. Prophet (s) said: - What

is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognize. He who guards against the doubtful things keep his religion and his honour blameless, but he who falls into doubtful things falls into what is unlawful, just as a shepherd who pastures his flocks round a sanctuary will soon pasture them in it. Every king has a sanctuary, and God's sanctuary is the things he had declared unlawful. As a final solution for this dilemma Prophet instructs us to give up what is doubtful and cling to what is certain

Leave what makes you doubt to what does not.

If there are yet confusing issues and they do not concern you, the better resort is to turn away totally. When a person becomes more immersed in

spiritual life he won't get leisure from such unnecessary interventions. Moreover, such seclusion will help him perfect his religious life. Denoting this state of perfection Prophet said:

Let us avoid what makes us doubt and what does not concern us, and let us absorb ourselves in the absolute devotion of Almighty Allah. He may grant us blessings.

## The Prosperous Pauper

“Richness is not having many possessions. Rather, true richness is the richness of the self.”  
(Bukhari)

It is for second time that Safiya Beevi comes back after a Delhi Tour with her husband and kids. It was four years ago that she first went there. At that time, Fathima Fidha was nearing to 2 years. She visited Ajmer Khwaja Shareef, Nizamudeen Durgha, Durgha of Hazrath Bhakthiyar Khaki along with the sightseeing at Red fort, Delhi Juma masjid, India gate, Parliament, Tajmahal and Agra fort etc.

Veeran kutty, her loving hus is a collie worker at Puthiyangadi, Calicut. Setting out in the early morning, immediately after Fajr Prayer, he toils at town loading and unloading goods upto 5 o'clock and comes back home daily. On the way to home, quite often, he visits Muqadar Islamic Library. He takes books of stories and biographies of Prophets and Suphis and reads for a long time. He finds time to go through Islamic journals and periodicals even though he is not much educated. On Some special day he takes leave and takes part in study classes and ceremonial speeches.

Shazia Gafoor, born and brought up in the same village of Mavoor, classmate and close friend of Safiya now lives at a topless flat at Calicut town. Trough her windows she can view Baby memorial

Hospital, Markaz Commercial Coplex, Moffusil Bus stand underneath. Yesterday her hus Fazal Gafoor phoned her from Cyprus. The business meet was not as successful as he estimated and it is a risk prone venture so that he is to quit it. He cannot fly directly to India and can't help going Dubai to settle some business affairs. Most often he is out with busy business pursuits. When he is inside the country he may be roaming at Ernakulam, Trivandrum, Bangalore or Chennai. True is that his business is growing larger and wider and his personal life is going busier and tighter.

The plight of Fazal is that even if he gets extra 10 hours a day it won't satisfy him. Almost all nights he finishes his account checkups around 2 o'clock at midnight. Quite often he performs Aswr,



Magrib and Isha prayers after midnight on 'wholesale mode'. Rarely, is he with his family, entertaining his kids and romancing with his better half. On the day time when children are away at schools Shazi pushes back the tiresome moments devouring loneliness. Shazi cooks tasty food for her partner and she unwearyingly waits for him.

Most often he arrives at home very late. She has already stopped expecting him at a predictable time. Once he sat for dining, any of the two cell phones makes kree... kruoo...Taking the phone He starts nonstop chatting, sometimes standing from the chair, sometimes strolling round in the hall, sometimes raising high temperature accent, sometimes exhibiting crazy gestures...When he comes back to table again the food turns almost icy.

She has made fuss with him many a time in this regard. With getting a harsh hit on head for this, she stopped imploring him for having food. In the last six years of his family life he didn't get time to go to the nearest Park nor to the beach despite he lives at Calicut town. Still he tries to widen his business world. Though he is rich outwardly his inner self is very poor. His mind is always boiling in the furnace of business contemplations.

Both poverty and richness come from god Almighty. Some erudite people earn both life and paradise by profitably spending it whereas some unapprised men will miss both by blindly clinging on it. Quran says both good and bad are meant for testing man.

We will test you with good and evil as a trial

(4:35)

Some people mount up money and gold for warding off poverty and miseries exclusively from life. But the very thought of poverty leaves their mind poorer all the time so that they work hard sans sleep and rest making themselves laughing stocks to others. Very a few people know that we use less for ourselves though we amass a lot. Prophet (S) says: The son of Adam would say: ‘My wealth! My wealth!’ But do you have, O son of Adam, anything of your wealth, except that which you ate, and it was put to waste, or that which you wore, till it wore out, or that which you gave in charity, so you have sent it forth (as an investment for net world)?” (Saheeh Muslim)

Ignorant rich men boast about their wealth

telling ‘this is mine, and that is mine’. Suphi scholars have a wonderful comment on it. They say, earth will laugh to heed this because she has been witnessing throughout the time many people telling the same. Yet all of them are no more. That is just like one who kisses his son or daughter telling that ‘oh my son, oh my daughter’ after returning from a long journey. His wife derisively laughs. She knows well that the child is not his.

Some people cannot equilibrate between wealth and faith. Sooner they are subdued by wealth. Their prayers too may be high jacked by wealth-related tension. Furthermore wealth has some illicit connections with snobbery, arrogance, pride, luxury, lavishness etc. Most often wealth instigates to pursuit illegal ways. Only spiritually

firm personalities can withstand at these junctures. Feeble well-to-do people will be enslaved by the dark world of luxury. There are more than a few pious people turned to be poisonous after becoming richer.

Wealth won't reside with us, instead it will go back. Prophet says: Three things follow the bier of a dead man. Two of them come back and one is left with him: the members of his family, wealth and his-good deeds. The members of his family and wealth come back and the deeds alone are left with him.

In the next world we have to be rich. We should hoard maximum spiritual investments for the day. Remember that some people will come there with their spiritual properties. But listen what happen to

them! Prophet asked: "Do you know who is a Pauper? The companions replied that a Pauper is a person who had no money or property. The Prophet (S.A.W.) replied: 'The Pauper from among my ummah is one who will come on the Day of judgment with a good record of prayers and fasts and Zakat, but also has abused somebody, slandered someone, stolen the wealth of another, had killed or beaten someone. Then all the oppressed persons will receive a portion of the aggressors' good deeds. Should they fall short of his aggression, then the aggrieved person's sins and faults will be transferred from them to him, and he will be thrown into the Fire!'"

Better is to follow the path of Suphy scholars who bid goodbye to worldly luxuries. Don't look

others' colourful life and don't aspire to be like them. Allah warns us :“And do not look towards that by which We have given delight to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more lasting.” (Quran 20:131). Let us work hard for the provision of our Lord which is better and everlasting!

## Love And Live For Others

The one who strives for the sake of widows and the poor is like a man who fights in the way of Allah. I(the narrator) think that he said: “And as the one who stands up (for prayer) without rest and as the one who observes fasts without break. (Bukhari-Muslim)

Our village is slowly but surely trying to wrap the memory with slightly pleasant textures. Still some people are not yet free from the panic of that tragic incident. Ayyoob's dead body was brought



two months ago. He has been working at Sharjah for the last two years. After uptight and edgy fifteen days of his honey-moon days, he had to fly abroad seeking bread for his family.

His one-year old she baby, Bushra Nada used to chitchat with him via telephone, but he couldn't so far touch her, cuddle her nor kiss her. He had to get satisfied with her Whatsapp snaps, audio talks, and some video motions. At any way he is to come back in the second week of next month. Juwairiyya is also waiting for him tossing and turning in the bed at sterile and dead nights.

What happened to Ayyoob? Nobody knows precisely. Some say it was a silent attack, some others say it was an accident. One of his close friend reported that he was having a batter with a Bengali

and the latter might have done anything maliciously. Some, even suspect it to be a suicide. A very few say that his Arbab is a very boorish rogue. Who knows the truth?

With the death of Ayyoob, his entire family has fallen down; I know it very well, though the thing is undisclosed to common folk. His aged parents are upsettingly struggling for medicines. Three sisters have to be got married yet. His better half is from a poorer background and she was brought up as a Yatheem. He went to the other world leaving to us a flower-like daughter.

Hamza, Saleem, Nasar, Gafoor ,Usman, Zakari and me decided to form a Body for charities and social works in our rural community. When we were almost ready to register a charitable trust,

Nawas came to know it coincidentally. He had a talk with us. He was against forming such an autonomous Body. In the very outset I suspected him. He is discouraging us for some personal cause, I thought. His opinion was that 'this mission has to be carried out by our Mahallu committee. They will get wider acceptability among the public and they can raise fund on a sustainable mode. Ours will be a momentary impulse and we have to face many challenges in future. Sometimes we will have to quit our undertaking itself'.

What he told was all right and purely reasonable, I thought. But the problem was that our Mahallu Committee didn't have least concern to these types of innovative ventures. To this, Usman has suggested a better way out. Our Imam is

vigorous, committed and absolutely service-minded. Further, he has a charismatic disposition and magical skill of public speaking. We come up to Imam in a group and presented things to him. Next Friday his post-jumua speech was started with a hadith quoted above.

The global outlook of social service in Prophet's perspective has been elegantly explained in this Hadith. Islam being a school of liberation gives prime importance to relief and charitable activities. The noteworthy thing is that the tone of Prophet's sayings is not that 'you can do charities but don't be so lost in them as not to get time for jihad and similar virtuous worships'. Instead, His assertion is that 'your effort in the cause of helping the poor and the needy is equally valuable to the noble brands of

worships such as Holy jihad, continuous fasting and nonstop praying etc. This can be felt as an eye-opener to those who underestimate social services and charitable activities and to those who do not approve them as part of religious life.

To engage in any sort of social service is of the essence to all muslims. The service one renders depends upon his capacity, skill, and finance. At least he has to keep away from troubling others in case he cannot do any good to them, and it is an admirable social service, no doubt. A hadith can be read like this:

"Every Muslim has to offer donation" The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and

contribute". They further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds."

In the entry Hadith, expressions like 'widows' and 'poor' are but mere examples. Hence, the implication is that we should extend our help to whomsoever it is needed. Sometimes the help may be in the form of food to the starved. Islam gives maximum importance for feeding the hungry. The Holy Quran praises the residents of paradise in these words: 'And they feed, for the love of Allah, the indigent, the orphan, and the captive. Quran despises those who are standing in the way of

feeding the hungry and depicts them to be the deniers of the very religion: 'Have you seen him who invalidates the religion (or the day of resurrection). He is the one who drives away the orphan and does not recommend feeding the poor (107: 1-3). As an answer to the question as to what Islam is, He said 'Islam is giving food and soft talk. What is Iman? Patience and tolerance'.

Prophet enumerates some deeds which are helpful for getting admitted to paradise. See the Hadith:

Provided you give food, spread salam, reinforce family ties, pray when people are at sleep you can enter paradise easily. In a hadith Qudsi Almighty Allah himself attributes to be the hungry, the thirsty, the sicked. Look how far poignant is the

sentences

'Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, I was sick but you did not visit me. He would say: O my Lord; how could I visit Thee as Thou art the Lord of the worlds? Thereupon he would say: didn't you know that one of my servants was sick but you did not visit him and where you not aware of this that if you had visited him, you would have found me by him? O son of Adam, I asked food from you but you did not feed me. He would say; my Lord, how could I feed Thee as Thou art the Lord of worlds? He said: Didn't you know that one of my servants asked food from you but you didn't feed him, and were you not aware that if you had fed him you would have found him by my side? O son



of Adam, I asked drink from you but you didn't provide me. He would say: My Lord, how could I provide Thee as Thou art the Lord of worlds? Thereupon He would say: one of my servants asked you for a drink but you didn't provide him, and had you provided him drink you would have found him near me.

Some people may do good social services by donating compassionately. But they will taint their virtues by boastfully telling 'Did I not do that for you?, Did I not donate you that much?, Did I not help you in that way'...and the like. Similarly, Rendering social activities and charitable services won't be a means to show off but it should be sincere done for Allah. Quran sturdily disapprove such attitudes.

O you, who have believed, do not invalidate your charities with reminders or injury as one does, who spends his wealth to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people. (2: 264)

There are some people who are donating to far off people when his close relatives are having fire in their bellies. Quran says: Give to the near of kin his due, and also to the needy and the wayfarers. Do not squander your wealth wastefully; for those who squander wastefully are Satan's brothers, and Satan is ever ungrateful to his Lord. (17: 26-27)

Prophet further urges the importance of considering the dear and the near: Abu Huraira narrated that the Prophet said: The best charity is that which is practiced by a wealthy person. And start giving first to your dependents. (Bukhari) Salman ibn Amer reported that the Prophet said: "To give something to a poor man brings one reward, while giving the same to a needy relative brings two: one for charity and the other for respecting the family ties.

## **All Ends Well That Ends Well**

Reported by Abu Huraira (R) The Prophet said, "Definitely the Religion is easiness and whoever overburdens himself in his religion it will overpower him. So, follow a middle course; do something near to (perfection) and have glad tidings and you appeal for the help at dawn and at dusk and some part of night".

Radeef and Thwayyib are friends. They are both brilliant and both of them study well. Exam is at hand. Radeef, lost at preparation, hardly sleeps

at night, eats little, takes rests by not a hairs' breadth. Thayyib is also tiring with exam groundwork but keeping a reasonable pace. Two days before the exam, Radeef lost balance and was bed-ridden. His body was so weak that he couldn't even stand straight. Anyhow he managed to attend the exam. But after an hour he fell epileptic in the exam hall. Thayyib towards the close of 'study leave' became soundly prepared, attended the exam confidently, and scored maximum level of scores.

Here, who is right, Radeef or Thayyib? How Thayyib could bag maximum scores? Did he trifle with exam? Was Radeef careless as regards to exam? No!

We are in the brisk preparation for an exam. Or rather, our life itself is a grand test to find out the

best doers. Holy Quran says

Who created death and life to try you, whichever of you is fairest in deeds; and He is The Ever-Mighty, The Ever-Forgiving.

In another verse Quran reminds as: it is a test, do race in attaining your goal.

To every one of you We have made a legislation and a program. And if Allah had so decided, He would indeed have made you one nation; but (He did not) that He may try you in what He has brought you. So race with each other in the charitable (deeds); to Allah will be your return, altogether; so He will fully inform you of that wherein you used to differ.

The aforesaid Hadith booms the proposal that

those who attend Allah's test with orderly homework and systematic attempts can pass it whereas those who show inexhaustible enthusiasm and obsessive passion in the initial phase but fade soon and gradually fail at finishing stage are really doomed and damned. It does not mean that we cannot undergo intensive and rigorous endeavors. Instead it means: each and every step should be planned well and collectively ensuing in the final success.

Almighty Allah has presented his religion in simple terms. In its principles and course of actions, he has considered man to the maximum extent. He does not impose such mind-boggling decrees. Imam Buswiri intones in his world famous Qaseeda Burda in praise of Prophet Muhammad

(S.A.)

He did not test us with anything that perplexes minds

Out of care for us, so we needn't be suspicious, nor should we wander.

Likewise Allah doesn't enforce on us insufferable deeds and rituals, unbearable ceremonies and sacraments as part of religious life. But he gives us what we can shoulder. Holy Quran said regarding the revelation Holy Quran to Prophet

"Twa-Ha. We have not sent down the Qur'an unto you (O Muhammad (PBUH)) to cause you distress".(20:1,2). Instead, easiness alone is expected. Quran reveals



Allah intends for you ease, and He does not want to make things difficult for you". (2:185)

In the concluding lines of second chapter of holy Quran we have beautiful and poignant prayer reflecting the same idea

On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

To do things regularly even if it is lesser in quantity is more appreciable than doings more things at entry level and losing everything at final stage. The Hadit does not discourage you from a painstaking spiritual life affluent with virtues and charities.

## Conclusion

An incomplete efforts, among lakhs only twelve. Still we are on the shore. The sea of knowledge is bubbling and bewitching. Hadith come from the purest heart and when we are going through them our hearts get in touch with it. Definitely, it will cleans our hearts, and the moorlands lying in our inner domain can be changed into beautiful gardens. Thank you for reading all these, try to impart it of these who are close to you. Prophet said: please impart from me even an message”and pray for me to resume my literary attempt.

## I'd Love to Hear from You!

Finally, if you enjoyed this book, then I'd like to ask you for a favor, would you be kind enough to leave a review for this book on Amazon? It'd be greatly appreciated!

Thank you and good luck!

